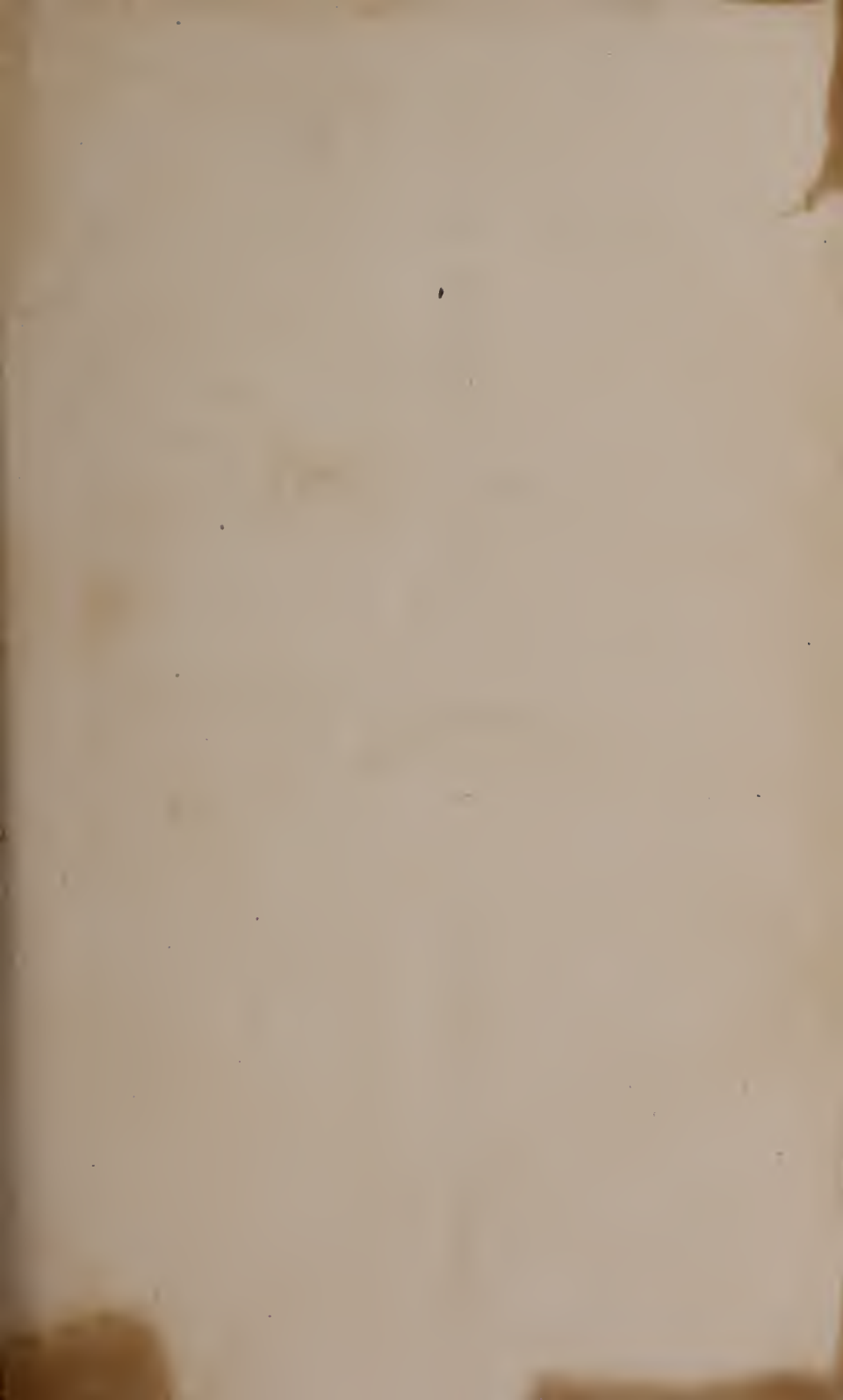




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BANNER OF THE COVENANT.

1850.

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Practical Essays.

[For the Banner of the Covenant]

BACKSLIDING: ITS CAUSES, EVIDENCES, AND CONSEQUENCES.

The causes of backsliding.

1. A principal cause of backsliding is *the want of the grace of God*. This is the real cause in every one who draws back unto perdition. True religion has its origin in the soul, and that which does not begin there, is always false. There must be a real and radical change wrought in the heart by the Holy Ghost. And there must be *union* to Christ before the sinner can take one step in the divine life. For Christ himself says, "I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." And Paul says, "By whom also we have access by faith into this *grace wherein we stand*, and rejoice in hope of the glory of God." Rom. v. 2. And without this grace wherein the believer stands and rejoices in the hope of the glory of God, the sinner cannot persevere unto eternal life. Here then we have the real cause why professors of religion sometimes draw back unto perdition. Such persons are destitute of the grace of God, and therefore they cannot stand. Actuated by some improper motive, they make a profession of religion, and for awhile they run well. From the tenor of their lives, you would say that they were faithful followers of Christ. But they meet with some *hinderance* in the way. There is a hill of difficulty to be ascended, or perhaps they see lions in the way, and not having divine grace to strengthen and stimulate, they stop, turn, and draw back. And this is by no means strange. It is precisely what might be expected. For how can a branch live which has no real connexion with the living stock? It may have an apparent connexion, but that is not sufficient. The union must be real and radical, close and complete, in order to the existence and continuance of life. How then can a sinner live without union to Christ, the living head? It is impossible. For he is the fountain of life, and those who are not in him by a living faith, can have no spiritual life. Hence, those who draw back unto perdition, manifest that they have no real connexion with Christ, who is the life of his people. Their hearts not being established with grace, they are tossed to and fro by every wind of doctrine, and finally they make shipwreck of their faith.

2. Another cause of backsliding may be found *in the love of this present world*.

Thus Paul complains that Demas had forsaken him, having loved this present world. This Demas had once been a fellow-labourer with Paul, but from the cause which the apostle assigns, he had forsaken him. And this cause will operate upon the people of God, as well as upon false professors. In every case, the love of the world tends to produce backsliding from God. Hence the numerous faithful warnings which are found in the Christian's roll, in reference to this matter. "Know ye not that the friendship of the world is enmity with God? whosoever, therefore, will be a friend of the world is the enemy of God." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." All these faithful and friendly warnings show us the danger of falling into a worldly spirit. And the more God's people love this world and the things of it, the less will they love God and the duties of religion. The atmosphere of this world has a strong tendency to make the Christian dull and drowsy in the Divine life. It exerts a withering and blighting influence even on the plants of righteousness. And nothing keeps them alive but the dews of Divine grace, and the warming and refreshing beams of the Sun of Righteousness. The love of the world, either in its riches, its pleasures, or its honours, will cause a man to rob God of the time which should be spent in his service. It will seriously hinder his progress in the divine life, and were he not sustained by the grace of God, it would allure him on to perdition. "No man," says our Lord, "can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." If then you would avoid backsliding from the path of duty, beware of the love of this present world. It has slain its thousands and tens of thousands. The Christian will be injured, but the false professor will be destroyed by it.

3. Another cause of backsliding, is "the offence of the cross of Christ."

"Then said Jesus to his disciples, 'If any man will come after me, let him deny himself, and take up his cross and follow me.'" "And whosoever doth not bear his cross, and come after me, cannot be my disciple." Here are the terms of discipleship in the school of Christ. All who journey to the Celestial city must go by the way of the cross, and they must be prepared to follow Christ through good and through bad report. Now there are many who, when they make a profession of religion, do not count the cost. They do not reflect that by so doing, they must forsake all to follow Christ. They do not think that they are giving themselves and all that they have to Him. They do not reflect that they must be willing to suffer even unto death for the sake of Christ, if he should call them to do so. And yet all this is implied and involved in a profession of the religion of Christ. The language of the true Christian is, "Lord, what wilt thou have me to do?" Wilt thou have me to forsake all and follow thee? Then, by thy grace assisting me, I will do it. Wilt thou have me to deny myself to all ungodliness and worldly lusts? I will strive through Christ strengthening me to do so. Wilt thou have me to suffer reproach for thy sake? With patience I will strive to bear it. Wilt thou have me to lay down

my life in defence of my testimony? "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy." Such is the meaning and import of the Christian profession. But such is not the spirit of the hypocrite, or the formalist, or the time-server, or the self-deceiver. And consequently when they meet with the cross they become offended, and they walk no more with Christ. They find that the Christian life is a matter very different from what they supposed it to be. In their estimate of it, they have been quite mistaken. They find that duties are required, which they had no notion of performing when they made a profession. And the result is, that they either neglect these duties in some measure, or they return to the world, to which they properly belong. Such are the most prevalent causes of backsliding from God.

Some of the marks or signs of backsliding.

1. We remark that it is a gradual process. It is not effected at once, but by degrees; and it generally begins by *neglect of personal religion*. By personal religion we mean the religion of the heart, consisting in close communion with God and in the enjoyment of his love. The secret duties of religion will be first neglected. Apostacy generally begins at the closet door. Secret prayer is forgotten—self-examination is neglected—the word of God is seldom read and applied—heavenly meditation on divine things is laid aside. And thus the process of backsliding from God goes on. Such was the case of the church at Ephesus, when the true and faithful Witness, after commending its labours, fidelity, and patience, added, "Nevertheless, I have somewhat against thee, because thou hast left thy first love." Such also was the case of many in the church of Sardis, when the Saviour said, "I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die." Such also, in a still more deplorable degree, was the case at Laodicea, of which he said, "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." In none of these cases was the form of religion laid aside, but its power and life were fast declining. The first step in apostacy is to be feared, for you cannot tell where it may end. Backsliding generally begins with the neglect of secret duties.

2. A backsliding state will manifest itself still farther by *a slighting of public ordinances*.

Christ has organized his church in our fallen world, and has given to her the ministry of reconciliation. "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." For what purpose? "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Now the public ordinances of God's house are, or ought to be, highly esteemed by all his children. For it is in them that the bread of life is broken and dispensed for their spiritual nourishment and growth in grace. And all Christians, as new-born babes, will desire the sincere milk of the word, that they may grow thereby. Wherever, then, the ordinances are neglected, there is something wrong. That soul is backsliding from God, and it has gone back not a little when it can neglect the ordinances of God's grace. Secret backsliding in the heart and in private duties, is now openly appearing in the neglect of public ordinances. The plague in the heart has broken out, and it begins to spread. At first the backslider is absent a part of the Sabbath from the house

of God. We speak not now of those who are unavoidably detained by sickness, or by some other cause which will satisfy their conscience and their God; but of those who might be in the house of prayer if they would. The backslider, then, having neglected the worship of God on a part of the Sabbath, soon finds it easy to stay at home all the day. And having done this once, it is easier to do it a second time, and a third, and a fourth, until at length he is a stranger in the house of God. And when he does visit it, he is somewhat like Doeg, the Edomite, he is *detained* before the Lord. He is drawing back fast, and if the mercy of God prevent not, he will draw back unto *perdition*. And if he does so, it will be because his profession was false. The root of the matter was not in him, nor did he belong to Christ.

Another mark of backsliding is when the professor entirely drops his profession, and goes back to the world, out of which he had professed to come. Oh! what a sad and sorrowful scene, to behold a professed disciple of Christ going back, and walking no more with him! How dangerous is such a course to the backslider himself! How disgraceful to Christianity, and how dishonouring to Christ. "The backslider in heart shall be filled with his own ways."

The danger to which the backslider exposes himself.

We are informed that on a certain occasion, when Belshazzar, king of Babylon, and his lords were feasting and carousing in the royal palace, "There came forth fingers of a man's hand, and wrote over against the candlestick, upon the plaster of the king's palace; and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." Now if the Babylonian king was thus affected by a writing which, as yet, he did not understand, how much more should the backslider tremble when he reads his doom in these fearful words: "My soul shall have no pleasure in him." Who says this? The great God, who cannot lie, and who is able to accomplish all his will. And what is the import of this expression? It implies not only that God will have no delight in the backslider, but also that he will be entirely opposed to him, and will consume him in his fierce indignation. The backslider in heart draws down upon himself the just displeasure of a righteous God; and if he draws back unto perdition, he will be a vessel of wrath, fitted by his own sinful conduct to destruction throughout eternity. And, truly, "it is a fearful thing to fall into the hands of the living God." "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins; but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith He was sanctified an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord." When the children of God stray from the path of duty, he will scourge them back again, for he loves them, and whom the Lord loveth he chasteneth. But the graceless professor will draw back until he falls into the pit of perdition, and then his doom is sealed for ever. "If any man draw back, my soul shall have no pleasure in him."

ANSWERING OUR OWN PRAYERS.—In the vicinity of B——, lived a poor but industrious man, depending for support upon his daily labour. His wife fell sick, and not being able to hire a nurse, he was obliged to confine himself to the sick bed and the family. His means of support being cut off, he soon found himself in need. Having a wealthy neighbour near, he determined to go and ask him for two bushels of wheat, with a promise to pay as soon as his wife became so much better that he could leave her and return to his work. Accordingly he took his bag, and went to his neighbour, and arrived while the family was at morning prayer. As he sat down on the door-stone, he heard them pray very earnestly that God would clothe the naked, feed the hungry, relieve the distressed, and comfort all that mourn. The prayer concluded, the poor man stepped in and made known his business, promising to pay with the avails of his first labour. The farmer was very sorry he could not accommodate him, but he had promised to loan a large sum of money, and he had depended upon his wheat to make it out; but he presumed that neighbour —— would let him have it.

With a tearful eye and a sad heart the poor man turned away. As soon as he left the house, the farmer's little son stepped up and said, "Father, did you not pray that God would clothe the naked, feed the hungry, relieve the distressed, and comfort mourners?" "Yes; why do you ask?" "Because, father, if I had your wheat, I would answer that prayer." It is indeed pleasant to add that the Christian Father called back his suffering neighbour, and gave him as much as he needed.

Now, Christian readers, do you thus answer your own prayers?

AN OPPONENT DISARMED.—Who has not heard of John Brown of Haddington? His system of Divinity, his Dictionary of the Bible, but most of all, his Catechism, have made him widely known, especially among Presbyterians. Though advanced in after years to the post of Professor of Divinity in the Theological Seminary of the Associate Synod of Scotland, his greatness was not so generally acknowledged in his early ministry.

His first call, while yet a licentiate, was to the church in Haddington. It was opposed by a minority of one, but as is sometimes the case, that one was a host in himself. His station and influence made him an object of fear to the majority, who anticipated trouble from him in the settlement of Mr. Brown.

Previous, however, to the ordination, the young preacher was providentially brought in the way of his formidable opponent. Nothing daunted or disturbed, he took him by the hand, and the following dialogue ensued:—

Brown. Pray tell me, Mr. Stuart, what you have against me?

Stuart. I'll be as frank as yourself, Mr. Brown; and must say I have a very strong reason for voting against you; and it is just this,—I don't think you a good preacher.

Brown. Ah! so I thought: but, my dear sir, you and I are perfectly agreed in this matter. I know it as well as you do; but the people, you see, differ from us both. Now where is the use of setting up our opinions and our views against those of the whole parish?

A pause — and then a hearty laugh succeeded, and Mr. Stuart, with a hearty shake of the hand, responded: "I begin to be of your opinion, Mr. Brown; you shall find in me, henceforward, not an opposer, but a faithful friend."

And so it proved. Mr. Brown, from that period, had no warmer friend in the parish.

Theological Discussions.

[For the Banner of the Covenant.]

THE RELATION OF BAPTIZED CHILDREN TO THE CHURCH.

The promise made to believers is not only to themselves, but also to their seed;* and the apostle represents the offspring, even when only one of the parents is a professor of religion, as being "holy."† "Children are," especially, "the heritage of the Lord."‡ They are, in a peculiar manner, Christ's *lambs* § Membership in the church may be considered as the birthright of the children of believers. As the children of citizens are regarded as citizens by the fact of their birth, and need not to pass through the course of naturalization required in the case of foreigners, but, whenever it is supposed they have become competent, are admitted to the exercise of all the privileges of citizenship, so the children of professing Christians are members of the church. Under the Mosaic dispensation they were so regarded, and the divine warrant for so viewing them has never been revoked. It would matter but little were the New Testament silent on the subject, since no law was needed to admit them to the church, as they were already included within it; and in divine as well as human legislation, a law unrepealed remains binding, unless it ceases necessarily, or by its own limitation. It would, indeed, be quite opposed to the whole spirit of the gospel dispensation, which is designed to enlarge the boundaries of the church, to cut off and eject from it the larger part of its members, and that part one so dear and interesting. Those who were so reluctant to abandon other institutions of the law of Moses, would certainly not have been silent had so great a change as this been made, yet we hear no expressions of any dissatisfaction in regard to this subject, showing that there was no such alteration.

We are aware that it is said faith is essential to baptism. "If thou believest with all thy heart, thou mayest be baptized," was the declaration of Philip to the Ethiopian eunuch. "He that believeth, and is baptized, shall be saved," is the language of our Saviour himself. But is not *faith* made as essential to *salvation*, as it is to *baptism*? If infants cannot be *baptized*, because they cannot exercise faith, they cannot be *saved*, because they cannot exercise it: "he that believeth not, shall be damned." Such passages necessarily refer only to those who can exercise faith, and not to infants, who may be considered as incompetent to do so. If *infants* cannot be baptized for want of faith, they surely cannot be *saved* for want of it; and the same reasoning which would deprive them of this seal of membership in the church, would consign them all to the place of unending and unutterable wo. If it be admitted that they may be purified from their original sin, may be in union to the Lord Jesus Christ, may be perfectly sanctified by his Holy Spirit, and may be admitted to his heavenly kingdom, we do not see how any one can reasonably forbid that the sacramental rite which represents, seals, and applies these blessings of the covenant of grace, can be denied to them.

Children being members of the church are,

1. *Under her protection*; and this is no imaginary, or trifling blessing. When Satan said that God had set a hedge around his servant

* Acts ii. 39.

† 1 Cor. vii. 14.

‡ Ps. cxxvii. 3.

§ John xxi. 16.

Job, so that he could not do him the least injury without God's express permission, he recognised the truth that the saints are especially under the divine protection. God is "a wall of fire around his Zion." He gives his angels charge concerning all his people. In a way most gracious, although now inscrutable, he watches over them day and night, lest any hurt them. And, besides this, those who are in the church are especially the objects of the intercession of the Great High Priest of our profession; they have more of the operations of the Holy Spirit of God; they have the benefit in a higher degree of the ordinances of divine grace, and they are associated more intimately with "the excellent of the earth." Thus, as in the church, they are under an influence which tends to guard them from their great enemies, the devil, the world, and the flesh. This protection the children of the church undoubtedly enjoy.

2. They are *under her instruction*. As the rest of the flock, they are entitled to receive their portion of spiritual food in due season; the Great Head of the Christian household provides the milk for babes. They are to be instructed in public and in private, by the ministers, the elders, the Sabbath school teachers, their parents, and relatives and friends—all this is their right as the members of the church; to neglect them in the distribution of the bread of life is most cruel and most culpable.

3. They are *under her government*. This is designed to reclaim them from the ways of sin, and to guide them in the path of duty. It is not *harsh*, and *arbitrary*, and *tyrannical*, but *rational*, *affectionate*, *parental*. Children are proper subjects of church discipline, which, however, is of course to be administered in such a way as is suited to their age and character. Under the Mosaic law, the stubborn, rebellious child was to be brought to the elders of the city, (Deut. xxi. 19,) when remonstrances and chastisements by his parents had failed to reform him, and was to receive public punishment, even death itself, when regarded as absolutely incorrigible. It is true the injunction contained in the passage quoted is not in the letter binding upon us, being one of the *judicial* laws which expired with the dispensation to which it belonged, but yet the *principle* on which it rests is immutable, and it suggests to us that not only should the civil power sustain and enforce parental discipline, but that ecclesiastical courts also should pay attention to it. This we believe would often do much to save the wayward and unruly child. When the admonition and correction of parents had failed to reclaim him, he might be brought before the assembled elders, and seriously and affectionately warned of his sin and danger, and entreated and *commanded* in the awful name of the Father, the Son, and the Holy Ghost, whose name had been named upon him in his baptismal covenant, to abandon his course of ruin, and return to the path of duty. As the members of the church, children are subject to its discipline, and the proper exercise of that discipline, as an ordinance of God, we may be sure would be accompanied by his blessing.

As baptized children are members of the church, they are entitled, when they arrive at a proper age, upon profession of their faith, to sit down at the Lord's table, and to enjoy the full privileges of the citizens of Zion. They are to be taken from the nursery, and to be permitted to sit at the same table as their parents, and their elder brethren or sisters. And it is their *duty* to avail themselves of this valuable pri-

vilege. They stand in a very different relation to the church from that in which unbaptized children are found. For them not to come forward, is not so much standing aloof as it is going back; it is not so much refusing to enlist under the banner of the Lord Jesus, as it is deserting his standard; it is not so much delaying to acknowledge him as their Saviour, as it is renouncing his covenant. Would any one shudder to make a renunciation of Christ and his redemption? then let the question be considered if baptized children are not doing this, if when the proper time has arrived, they refuse to ratify and renew their baptismal engagements. These they are firmly bound by, and not to fulfil them is to break them. Nor let it be supposed that they are placed thus in an unfair position, which deprives them of their personal liberty, and takes an advantage of them. On the contrary, baptism has bound them only to what is always and necessarily right, and to which therefore they are always and necessarily bound, whether they acknowledge it or not. The only liberty of which it could be supposed to deprive, is a liberty which none possess, the liberty to *sin*. The obligation under which it places them, is an obligation to serve God, fully and for ever. It is right, it is safe, it is happy, to be bound in this manner, to be thus placed under the special care of the Divine Saviour—and they should feel truly thankful that when unable to secure such an advantage by their own personal act, they had others to engage for them, and thus dedicate them unto God. But it may be said that perhaps they may not be truly regenerated persons—that they may not have satisfactory evidence of a renewed and sanctified heart—that they are not such persons as may worthily partake of the Lord's supper. To this we would simply say, they *ought to be* such persons: it is their sin, certainly, if they are not; it cannot justify them, or excuse them. It is their duty to seek for the preparation which is needed, and we are sure the very fact that they were bound to perform an act for which it was essentially needed, would lead many of them to such exercises of soul as under the direction and by the blessing of the Holy Spirit might result in their conversion unto God. The pernicious idea prevails in the minds of many youth, that it is purely optional whether or not they make a profession of religion, and that if they are not converted they are excusable; but were they to consider that they are bound by the most solemn obligations to avouch the Lord to be their God, and that in order to do this aright, they must possess a regenerated nature, we think the influence upon their minds would be most favourable to leading them to seek for the renewing of the Holy Ghost, the "cleansing virtue of the blood of Christ."

This subject is one of deep interest, we hope it may be seriously considered, and that the church may be led to feel and to perform her duty to her baptized children.

THE MISTAKEN DOCTOR.

The following anecdote is a striking illustration of an important truth, viz., that something more than *repentance and reformation* is necessary to satisfy divine justice. We have often thought that if the principles on which men act in the ordinary affairs of life were applied to their spiritual interests, there would be fewer heresies and practical errors. But alas! "the children of this world are indeed wiser in their generation than the children of light!"—ED.

A lady, being visited with a violent disorder, was under the necessity of

applying for medical assistance. Her doctor, being a gentleman of great latitude in his religious sentiments, endeavoured, in the course of his attendance, to persuade his patient to adopt his creed, as well as to take his medicines. He frequently insisted, with a considerable degree of dogmatism, that *repentance* and *reformation* were all that either God or man could require of us, and that consequently there was no necessity for an atonement, by the suffering of the Son of God. As this was a doctrine the lady did not believe, she contented herself with following his medical prescriptions, without embracing his religious, or rather irreligious creed. On her recovery she forwarded a note to the doctor, desiring the favour of his company to tea when it suited his convenience, and requested him to make out his bill. In a short time he made his visit, and the tea table being removed, she addressed him as follows: "My long illness has occasioned you a number of journeys, and I suppose, doctor, you have procured my medicines at considerable expense." The doctor acknowledged that "good drugs were not to be obtained but at a very high price." Upon which she replied, "I am sorry that I have put you to so much labour and expense, and also promise, that on my future indisposition, I will never trouble you again. So you see that I both *repent* and *reform*, and that is all that you require." The doctor immediately, shrugging up his shoulders, exclaimed, "That will not do for me."—*The words of the wise are as goads.* Eccles. xii. 11.

FATHER HAYNES AND THE UNIVERSALIST.

A Universalist preacher, who prided himself on his ability to propound perplexing questions to orthodox ministers, had sought an interview with the Rev. Lemuel Haynes. Upon being introduced, Mr. Haynes said, somewhat abruptly, "You are the man who teaches that men may swear, steal, get drunk, and do all other like things, and yet go to heaven, a'n't you?" "By no means," replied the preacher, "I teach no such thing." "Well, you *believe* it, don't you?" rejoined Mr. Haynes. The man could not say "No," and there the debate ended.

[For the Banner of the Covenant.]

Obituary.

Died, on Sabbath, Nov. 25th, in the 81st year of his age, Mr. WILLIAM BROWN, for more than forty years a ruling elder in the Reformed Presbyterian Church. For a number of years Mr. B. resided in the city of Schenectady, discharged his office there, and was universally recognised as the firm, active, and liberal friend of the cause which he had espoused. For some time prior to his death, he was an inhabitant of New York, and in communion with the church under the pastoral care of Rev. Dr. McLeod. In comfortable worldly circumstances, and surrounded by a Christian household, all of whose members are followers of Jesus Christ, he lived above the world, and had his conversation in heaven. The worship of the family, the prayer meeting, and the public sanctuary, were his delight; and few knew better how to appreciate the doctrinal lecture or experimental discourse from the pulpit. He loved the truth, and was sanctified by its power. Mr. Brown was an active, as well as intelligent Christian, and it was his habitual endeavour to do good to all men, as he had opportunity. He sought out and relieved the sick and afflicted. He carried the Bible to those whom he found destitute. He brought inquirers to the house of God, and he distributed, at his leisure, the religious tract, even when fourscore years of age. Thus "he walked with God," and it might almost be added as of Enoch of old, "he was not, for God took him." His departure was as near a translation, without tasting of death, as man seems to be capable of, without a miracle of divine mercy. On the morning on which he died, he repaired as usual to the sanctuary. His pastor saw him in his wonted place, as he discoursed from the words recorded in Exodus xxiv. 11: "They saw God, and did eat and drink." He had been listening with marked attention, when, experiencing a sensation of faintness, he rose, as the discourse was concluding, and slowly left the place of

worship. He passed along a short distance towards his own home, and feeling overcome, he was assisted into the house of a physician, who was himself at hand. Sitting down upon a chair, he announced his name and place of residence, and almost immediately expired. He fell asleep in Jesus. From the sanctuary below, he passed at once into the sanctuary above. And he has hardly ceased to sing the praises of redeeming love in the assembly of the saints on earth, until he is called to join in the celestial anthem of the spirits around the throne. The body is left behind, but the soul has gone over Jordan dry shod. The land of promise is entered, and death is swallowed up in victory.

How delightful such a death! It is a special honour to him who experiences it, and a strong encouragement to survivors who are endeavouring to walk more "by faith than by sight." But to make such a death desirable, it must be in connexion with a life of marked and undoubted piety—the issue of a holy walk, the coming home of the "sheaf of corn ripe in his season." The departure of such men from the church militant, as William Brown, cannot but be matter of deep regret to those who remain, and are made to feel that so much of the Spirit of God as inhabits such a renewed heart, is removed from earth. May we not, however, entertain the hope, that God usually makes up, in the increased holiness to which surviving Christians are stimulated by the dispensation, the loss immediately experienced by such bereavements.

Another staunch, intelligent, uncompromising Covenanter of the Old School is gone in the departure of our venerable friend. This class of men is becoming scarce every day, and though they are entering into their rest, we cannot part with them without emotion. But God reigns. Men die, but truth is immortal. Men change, but principles are permanent, and that which is permanent and immortal must ultimately triumph. N.

Died, on the morning of Thursday, 13th December, 1849, John Niel, third son of Rev. Dr. McLeod, of New York, aged seven years and six months. A gentle, amiable, and docile child; he was just beginning to develop a fine mind, and present very encouraging promise of future usefulness. A sudden illness cut him down in six days, but his general character, and last exercises have left to his mourning parents and friends a most comforting hope, that he died trusting in the "good Shepherd who gathers the lambs with his arm, and carries them in his bosom." To Him, in his last moments, he commended his soul.

Anti-Slavery.

JOHN QUINCY ADAMS ON SLAVERY.—We make the following extract from a passage in the Diary of John Quincy Adams, recently published, by Mr. Charles Francis Adams, in the *New York Evening Post*.

"It is among the evils of Slavery, that it taints the very sources of moral principle. It establishes false estimates of virtue and vice; for what can be more false and heartless than this doctrine, which makes the first and holiest rights of humanity to depend upon the colour of the skin? It perverts human reason, and induces men endowed with logical powers to maintain that Slavery is sanctioned by the Christian religion; that slaves are happy and contented in their condition; that between master and slave there are ties of mutual attachment and affection; that the virtues of the master are refined and exalted by the degradation of the slave, while at the same time they vent execrations upon the slave-trade, curse Britain for having given them slaves, burn at the stake negroes convicted of crimes, for the terror of the example, and writhe in agonies of fear at the very mention of human rights as applicable to men of colour. The impression produced upon my mind by the progress of this discussion is, that the bargain between Freedom and Slavery, contained in the Constitution of the United States, is morally and politically vicious, inconsistent with the principles upon which alone our revolution can be justified; cruel and oppressive, by riveting the chains of Slavery, by pledging the faith of freedom to maintain and perpetuate the tyranny of the master; and grossly unequal and impolitic, by admitting that slaves are at once enemies to be kept in subjection, property to be secured or restored to their owners, and persons not to be represented themselves, but for whom their masters are privileged with nearly a double share of representation. The consequence has been that this slave representation has governed the Union. Benjamin, portioned above his brethren, has ravened as a wolf; in the morning he has

devoured the prey, and at night he has divided the spoil. It would be no difficult matter to prove, by reviewing the history of the Union under this Constitution, that almost every thing which has contributed to the honour and welfare of the nation has been accomplished in despite of them or forced upon them, and that every thing unpropitious and dishonourable, including the blunders and follies of their adversaries, may be traced to them."

INSTRUCTION OF SLAVES.—Resolutions have been introduced into the legislature of Georgia, prohibiting religious meetings among the slaves, unless white persons are present to superintend and direct them. Also, forbidding the licensing of slaves as preachers in Putnam county, which may be extended to the whole state. We hope the religious feeling of the legislature will reject all such measures.

A bill has been introduced into the legislature of South Carolina, imposing a fine of \$1000 and twelve months' imprisonment, upon any postmaster who shall knowingly deliver to any person any written or printed paper, or picture, drawing, or engraving, calculated to disturb the peace of the people in relation to the slave population thereof. This of course will amount to nothing, as the postmaster has no discretion in the matter.

For the Young.

THE LITTLE GIRL AND THE OLD WOMAN IN THE HOSPITAL.

MARY JANE GRAHAM was born in London, April 11, 1803. Her father was engaged in a respectable business, from which he retired a few years before his daughter's death (and chiefly from regard to her delicate health,) to the village of Stoke Fleming, near Dartmouth, Devon. She appears to have been the subject of early religious convictions. At the age of seven she had acquired those habits of secret prayer, which may be considered a favourable mark of Divine influence upon her soul. But we will give the history of this era of her life in her own words. To a friend, who had evinced some incredulity of the genuineness or permanency of early impressions of religion, she thus writes.

March 20, 1827.

'You appear, my dear friend, to think very early piety too wonderful a thing to be true. It is wonderful—so wonderful—that, when David was contemplating the starry firmament, he was drawn for a moment from his meditation on the wonders he there beheld, by the still greater wonder of "God's ordaining strength out of the mouths of babes and sucklings." Psalm viii. 1—4. But David's wonder and yours were of a very different nature—he wondered and adored. Jesus too—that "man of sorrows"—once "rejoiced in spirit," because God "had hid these things from the wise and prudent, and revealed them unto babes. Even, so Father; for so it seemed good in thy sight." Luke x. 21. This, though not the direct, is an inclusive meaning of the declaration. 'Even so, Lord Jesus; in thy rejoicing will I too rejoice; let the world think me a fool, or an enthusiast, or beside myself, as they thought Thee.' The story of 'Little Henry and his Bearer,' to which I believe you allude, I have been assured by Miss —, is every word of it true. Do not then bring upon yourself the dreadful sin of limiting the power of the Holy One of Israel. Jesus has said, "Suffer little children to come;" Mark x. 14—and they will come, if He calls them. As facts are the strongest of all truths, bear with me a little longer, while I tell you briefly the history of a child, for the truth of which I can vouch. I knew a little girl, about sixteen years and a half ago. She was much like other children, as full of sin and vanity as ever she could hold; and her parents had not as yet taken much pains to talk to her about religion. So she went on in the way of her own evil heart, and thought herself a very good little girl, because she said her prayers every night and morning, and was not more passionate, wilful and perverse, than most of her young companions. The God of love did not think this sinful child too young to learn of Jesus. He so ordered it about the time I am speaking of, when she was just seven years old, that she was led by a pious servant into some alms-houses belonging to Rowland Hill, who had just been preaching at them. The servant and an aged woman entered into a long conversation together, to which the little girl listened, and wondered what could make them like to talk about such things. But at the close of it, the old woman took the child affectionately by the hand, and said to her—'My dear child, make the Lord Jesus your friend now that you are so young; and when you come to be as old as I am, He'll

never leave you nor forsake you.' God the Spirit sent these simple words to the poor sinful child's heart. She walked home in silence by her nurse's side, thinking how she could get Jesus to be her friend. Then she remembered how often she had slighted this dear Saviour; how she had read of Him in the Bible, and been wearied of the subject; how she had heard the minister preach Jesus, and wished the long dry sermon over; how she had said prayers to Him without minding what she said; how she had passed days, weeks, and months, without thinking of Him; how she had loved her play, her books, and her toys and her play-fellows—all, all, better than Jesus. Then the Holy Spirit convinced her of sin. She saw that no one good thing dwelt in her, and that she deserved to be cast away from God for ever. Would Jesus love her now? Would he ever forgive her? She feared not; but she would try. She would make herself very good, and then, perhaps, Jesus would be her friend. But the more this little girl tried to be good, the more her naughty heart got the better of her; for she was trying in her own strength. She was led to give up trying in that way; and many long nights did she spend in praying "with strong crying and tears" to Jesus, that He would teach her how to get her sins pardoned, and make her fit to have Him for her friend. Let me mention it for the encouragement of those who seek Jesus, that He did not disdain to listen to the prayers of this little child. He put it into her heart to read the Bible, of which, though she understood not all, yet she gathered enough to give her some comfort. One day her attention was fixed on these words—"The Lamb of God which taketh away the sin of the world." John i. 29. Now something that could take away sin, was just what this little girl wanted; and she asked her father to tell her who this Lamb of God was. He explained the precious verse. But who can describe the raptures which filled the bosom of this little child, when made to comprehend, that the "blood of Jesus cleanseth from all sin." I Cor. i. 27. Now she fled to Jesus indeed. Now she knew that He had loved her, and given himself for her; now the Spirit of God, who often "chooseth the weak and foolish things of the world, to confound the wise and mighty," "shed abroad the love of God in the heart," Rom. v. 5, of a weak and foolish child, and "filled her with peace and joy in believing." Rom. xv. 13. She had no one whom she could talk to of these things. But she held sweet converse with her reconciled God and Father; and gladly would she have quitted this life to go and dwell with Jesus. Since then she has spent nearly seventeen years of mingled happiness and pain. But she has had Jesus for her friend; and He never has, nor never will forsake her. Heb. xiii. 5. She has forsaken Him more than once for a season, and turned to follow the vain things of the world. But her Shepherd's eye has been over her in her wanderings, and He has never suffered her quite to depart from Him. To this day her vain and treacherous heart is continually leading her to provoke her heavenly Friend. He "visits her transgressions with the rod, and her iniquity with stripes," but He has sworn never to "take His loving-kindness from her, nor to suffer His faithfulness to fail." Psalm lxxxix. 32, 33. She is constrained to acknowledge, that during all this time she has never done one thing that could merit God's favour. Free grace, free mercy, are all her song: "It is of the Lord's mercy she has not long ago been consumed." Lam. iii. 22. She is quite sure she could never have changed her own heart. No; God has begun the good work in her, and He must carry it on; and from first to last, let glory be ascribed to Him, and let her take shame and confusion to herself. At this moment she desires to live, if she may be made the means of converting one sinner to Jesus; but if not, she would rather "depart and be with Christ, which is far better." She is far from despising earthly blessings. Every morsel she puts in her mouth, the very air she breathes, is made sweet and refreshing by the loving hand that sends it. Once there was a curse on all her earthly blessings. But now "Christ hath redeemed her from the curse of the law, being made a curse for her." Gal. iii. 13. She would give it as her living experience, and leave it when she goes hence as her dying testimony, that there is nothing worth living for except to know Him, and see others come to Him, and wash their guilty souls in the blood of the Lamb. God has given her the blessing of seeing a happy change take place in some of the dear companions of her childhood and youth. She waits upon Him for the salvation of the rest; and there is no one, whom she longs after more ardently in the Lord, than that dear and valued friend of her early days, to whom this letter is addressed; and to whom she wishes every spiritual blessing, that God the Father, God the Son, God the Holy Ghost, can bestow now and for evermore! Amen and Amen."

The Sabbath School.

THE TEACHER IN HIS CLOSET.—“*Enter into thy Closet.*”—“The teacher in his closet!” What precious thoughts this little title suggests. “Enter into thy closet, and when thou hast shut thy door, pray to thy Father, which is in secret; and thy Father, which seeth in secret, shall reward thee openly.” Delightful promise.

Oh! brother, sister, Christian fellow-labourer, whoever thou art that readest these words, take courage; let not thine heart be troubled, neither let it be afraid. Thy Father seeth thee; he waiteth to receive thy prayer. Enter into thy closet; shut out the world and worldly thoughts; pour forth thy sorrows, and doubt not thou shalt be comforted.

Are thy abilities small, and dost thou fear thou art of no use? Remember that the work of conversion is the Lord’s. Thou art but his instrument; a weak one it may be, but He maketh the weakness of man to work mighty things. Ask of Him, and He will give thee understanding. “Delight thyself in the Lord, and He shall give thee the desires of thine heart.” Is thy learning great? thine intellect powerful?—then great is thy need of the closet. Beware lest thou depend upon thyself; lean not on thine own understanding. Enter into thy closet; forget thy learning, thy intellect; and, lowly kneeling at the throne of grace, prefer thy prayer for deep humility.

Art thou disheartened because thou labourest much and seest no fruit? Be not disheartened; it is God’s work, and in due time thou shalt reap if thou faint not.

It may be, that thou hast not sought a blessing from that source whence only thou hast a right to expect it.

Hast thou entered into thy closet, and prayed to the Lord of the harvest to bless the seed thou hast sown? No! Then how canst thou expect to see the seed spring up and bear fruit? Let patience have her perfect work; fear not; in his own good time God will bless thy labour of love.



Poetry.

WE feel much pleasure in calling the attention of our readers to the following truly beautiful sonnets, by our friend, Mr. W. Alexander, the author of the *Christiad*. They are taken from the *Lady’s Book*, the proprietor of which has secured Mr. A. as a regular contributor.

WINTER.

Lo! in his storm-borne car riding sublime,
Stern Winter comes, to chill the hearts of all—
His giant arm bears from the Polar clime
An avalanche of snows. His carnival
He holds where wild tempestuous darkness reigns.
He breathes, and icy fetters bind the seas;
“He showers his frost like ashes o’er the plains;”
Shronding in icicles the leafless trees;
His temple is where raging storms invade;
Where whirlwind rushes from his icy caves;
His throne is on the roaring waters made,
Where demon Danger madly rules the waves.
Thus death’s sad winter comes—man wakes no more,
Till the loud trump of God tells time is o’er.

THE following sonnet has reference to a sister of the author, who was carried away at the early age of fifteen. Her amiableness of disposition seemed to be the result, and, therefore, the evidence of a renewed heart, and has led those who cherish her memory, to feel satisfied that she has gone “to be with CHRIST.”

THE DYING CONSUMPTIVE.

Now Spring returns, but never more returns
The health, that I in other years have known;

In my sad heart Hope's dying taper burns,
 Joy, youth and happiness for ever flown—
 Farewell! ye flowers! that often in my way,
 I've sought to pluck, and thought too sweet to die;
 Farewell! ye fields! where I was wont to stray;
 And evening zephyrs—which responsive sigh—
 As a pale ghost, which in some lonesome shade,
 Oft wanders silently where shadows dwell;
 So, in Consumption's livery arrayed,
 Have I oft wandered till the night-dews fell;
 Now on my death-couch droops my weary head;
 And the winged moments, soon, shall count me with the dead.

Miscellaneous.

A LETTER TO THE REV. HENRY COOKE, D. D. LL. D., ON THE PRESENT
 CRISIS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH
 IN IRELAND. BY A FRIEND TO REFORM. 2ND OCTOBER, 1849.

"The silver is mine, and the gold is mine, saith the Lord of Hosts."—Haggai iii 8.

"The labourer is worthy of his reward."—1 Timothy, v. 8.

REV. AND DEAR DOCTOR.—The present condition of the General Assembly of the Presbyterian Church of Ireland, of which you are so distinguished a minister, is, in my mind, peculiarly interesting and important. This impression is so deep-seated in my mind, that I think it a sufficient apology for the freedom I now take in addressing you.

Your conduct in connexion with the Synod of Ulster, as an Ecclesiastical Reformer at a well-known crisis, was such as to excite feelings of exultation in the breast of every genuine Presbyterian, and to furnish cause of gratitude to the Head of the Church, for raising up such a champion for the vindication of some of the most important doctrines of our common Christianity.

That was a critical and eventful period in the history of Presbyterianism in this country; but under the guidance of Him, who protected His ancient Israel with a pillar of cloud by day, and a pillar of fire by night, in their wilderness journey, and who is still the Chief Shepherd of His people, you were qualified, and trained for the work, and sustained in the conflict, and not consulting "with flesh and blood," but following the directions of the Scriptures of truth, and the leadings of Providence, you were eminently instrumental in achieving a glorious emancipation for the Presbyterian Church in Ireland. What an honour conferred by the Redeemer upon one of His servants! What cause for gratitude, that on such emergencies, and for encountering such difficulties, He has chosen vessels to bear His name!

It appears to me that another eventful crisis has, in the good Providence of God, now arrived in connexion with the welfare of the same Ecclesiastical body, now augmented by its union with another section of the Presbyterian Church, and denominated the General Assembly. I refer to the *financial difficulties*.

The separation of the dead from the living body naturally led to a great manifestation of life and energy, which appeared in her Church Extension, and Home, Foreign and Jewish missions; but these noble schemes wanted, to a considerable degree, one important element for gradual progression and ultimate success—namely, the hearty co-opera-

tion of the members of the Church. Is it not a well known fact, that, while a large proportion of the ministers are active and devoted, they have not been generally able to secure the *confidence* and *co-operation* of the members of their respective congregations? Now what is the result? Difficulties present themselves at every step—obstacles almost insurmountable lie strewn in the path; and if the causes producing these evils be not soon removed, failure to a great extent must be the consequence.

The result of the failure of the Potato crop was, no doubt, partly the means of hastening this crisis; but other causes were in operation before the failure took place, and would ultimately have conducted to a similar end, though it might be with more fatal effects, as the moral and religious strength of the people would, in all probability, have been more weakened and less capable of bearing a shock.

How are the financial difficulties to be grappled with? How is the zealous co-operation of the members of the Church to be called into operation? How is the General Assembly to be so situated, as that she will fulfil, what I conceive to be her legitimate mission—the Evangelization of Ireland?

1st.—*By refusing to receive any money from our Government for the support of her ministers.* This does not interfere with the question of Establishments, as the payment of the ministers of religion by the State does not, in my opinion, and in the opinion of some eminent advocates of Establishments, form a *necessary* part of that subject. But the leaders of all the political parties in this country are so corrupt, (and none more so than the party at present in power.) that their primary object seems to be to rule by patronage and bribery; and therefore I think it is essential to the intellectual, moral, and spiritual independence of a Christian body to partake of none of their bounties.

If the ministers of the Assembly would pursue this course, they would at once establish themselves in the esteem and confidence of the *people*, demonstrate that they have faith in the great Scriptural principle:—"Even so hath the Lord ORDAINED, that they which preach the Gospel should live OF THE GOSPEL," and thus employ a lever of truth, that would elevate the members of the Church to such a point of Christian liberality, as should astonish and gratify the friends of the Redeemer, and cause His Gospel to have free course and be glorified, in this oppressed land. If this step be taken, and the grounds upon which it is done clearly and forcibly stated, and the necessary organization, as a substitute, put into active and energetic operation, the movement will cause the Assembly to surpass in moral grandeur, and in intellectual and religious influence, what she is at present, as far as the *Free Church* surpasses the *Established Church* of Scotland, in every thing that is self-sacrificing, morally ennobling and spiritually regenerating. This step is, in my opinion, necessary, if the Assembly would even maintain her present sphere of usefulness, and much more necessary if she would make progression. It would, I freely admit, be cutting boldly—reforming unflinchingly; but if not taken, all other attempts wanting this, to preserve and invigorate what is good of the present machinery, and to regenerate our land by a *free* and *full* Gospel, will be mere tinkering, and end in defeat. This truth is established, to a considerable extent, by the facts that the address of the

Assembly on the subject of an increased stipend for her ministers, and the efforts of her Presbyteries on the same subject, have all proved abortive, and in my opinion, ever will, until the ministers themselves prove to the members of the Church, by their conduct, that they have *faith* in that important ORDINANCE of our Lord Jesus Christ to which I have already referred.

The importance of adopting the course here suggested is increased by the consideration, that our ANTICHRISTIAN Government is determined to endow the Roman Catholic priesthood of Ireland.

With the Government it is only a question of time; it is waiting until circumstances are more favourable to its adoption. In the mean time the bishops of the Church of Rome have protested against it, with the view, no doubt, of *raising their price*.

Should Providence continue to blight the staple food of this land, and the Assembly persevere in her *present financial* mode of raising funds, the former circumstance reducing the means and energy of the people, and necessitating the Assembly to make further applications to the Government for additional *Regium Donum*, or to *relax* the law requiring each congregation, organized since 1838, (or after a certain date,) to raise £35, in order to entitle them to the present endowment; in either case, increasing the Government influence over the Assembly, and weakening the political and moral power of the Assembly with the Government to a corresponding extent, and her moral and religious influence with her members. Under these circumstances, will not the Assembly be the BRIDGE that will enable the Government to pass over to endow and to perpetuate Popery in this unfortunate country, and render the evangelization of Ireland, humanly speaking, hopeless? Will not these abuses, and those inseparable from them—the *corruption* of the Government—the *injustice* and *oppression* of the nobility and gentry, and the *venality* of the priesthood and clergy of the Churches of England, Rome, and Scotland, in Ireland, invoke in time the *spirit* of the French revolution to take wild revenge on those enemies of our country?—“*Attempt* great things for God, *expect* great things from God,” and God will *accomplish* great things for the Assembly.

2d.—*By organizing a COMMON FUND for the support of the ministers at home and abroad*, to be superintended by a General Committee of your greatest and best men; to be wrought out in each congregation by a committee of the most active and devoted young men, with the necessary staff of efficient officers.

Having received some time ago, a copy of the general directions for managing a fund of this kind, in connexion with the Eastern Reformed Presbyterian Church, I submit them as containing the *spirit* of what I would recommend:—

“GENERAL DIRECTIONS FOR THE MANAGEMENT OF THE SUSTENTATION FUND IN THE CONGREGATIONS OF THE EASTERN REFORMED PRESBYTERIAN CHURCH.

“1. Let each Congregation appoint one or two of its members to form a General Committee, whose business it shall be to direct and superintend this fund for the *support* and EXTENSION of the Church.

“2. Let each Congregation have a Committee, with a Secretary, and Treasurer, whose SPECIAL business it will be to attend to the *successful working* of this Fund within the bounds of the Congregation.

“3. Let each Society have, at least, one of its number a member of this

Committee, who shall be charged with the *responsibility* of seeing that *every family* in his *Society* be *regularly* visited.

"4. Let each member of Committee have as many Collectors associated with him, as may be required for *overtaking thoroughly* the whole Society, so that none may be tempted to perform their visits irregularly from having too much to do.

"5. Let the divisions of the Society for each Collector be small and *easily managed*.

"6. Let each Collector have a card, with the names of the Members of the Society to be called upon, supplied to him by a Member of the Committee for that Society. Collectors should also be encouraged to call upon *evangelical Christians* of other denominations, in their district, for subscriptions or donations.

"7. Let each Member of Committee have a book in which he shall enter the name of **EVERY COMMUNICANT** and *contributor* within his district, and the amount contributed from time to time.

"8. Let the Treasurer keep a register, into which he shall transcribe the names of all the parties contained in the book of each Member of Committee, entering, after the name of each Contributor, the payment made to the Fund—this register being so constructed as not to require the names to be entered oftener than once a year, the Treasurer being only required to fill up the column with the sum contributed by each. Also, a cash book, to be kept agreeably to the directions contained in it.

"9. Let the Committee meet, if practicable, once a month, at least **REGULARLY ONCE A QUARTER**, and from the returns made by each Member, let a Report be prepared and read. The Members of the Congregation, especially the *young*, should be encouraged to attend; addresses should be delivered by the Pastor, some of the Ruling Elders, and other leading friends of the Congregation; and a copy of the Report should be sent to the Clerk of the Presbytery with which the Congregation is connected.

"10. Let the Treasurer regularly, once a quarter, remit to the Treasurer of the General Committee, the amount collected for this Fund, with a list of the name and amount of each contributor.

"11. Let the Pastor, Ruling Elders, Member of the General Committee, and Collectors, be *ex officio* Members of the Congregational Committee for this Fund.

"12. Let all *official documents* be signed by the Congregational Secretary, Treasurer, and Member of the General Committee.

"13. Let the Elders, Members of Committee, and Collectors have their minds deeply impressed with the consideration, that as *all* the members of the Church have a *personal* interest in her prosperity, it is of incalculable importance that all should be *personal contributors*:—

"1st. That *each* member of the Church should contribute *something*, however trifling in amount.—Mark xii. 43, 44.

"2d. That all should give as God may *prosper* them.—Deut. xvi. 17; 2 Cor. viii. 12.

"3d. That the amount contributed should be given with a *willing mind*.—2 Cor. ix. 7.

"14. Let *each* do his duty *steadily, systematically, and prayerfully*; let him do what he *can* and what he *ought*, and the result will be beyond the most sanguine expectations."

(To be continued.)

PROGRESS OF THE CONNAUGHT MISSION.

By the following letter from Dr. Dill, dated October 11th, 1849, and published in the Missionary Herald of the Irish Presbyterian Church, our readers will ascertain the encouraging results of the efforts made for the evangeliza-

tion of Roman Catholic Ireland. Another interesting letter to the Treasurer of our Board has been put into our hands, since the one we now publish was set up. Some extracts from it will be given in our next.

Miltown, County Kerry, 15th October, 1849.

DEAR SIR,—It is now two years since I first had the high privilege of visiting our Mission field in Connaught, and I have recently enjoyed the pleasure of a second visit. During my late sojourn there, I took some pains to ascertain what progress the work had made since the period of my former one, being anxious to know how far the late movement “had stood the test of time, and to what extent, if any, it had disappointed the hopes of some and realized the fears of others.” As many of your readers may have felt a similar anxiety, I send you a few samples of the result of my inquiries.

1. As to the *extent of staff, &c.*—Two years ago, there were, I believe (for I have not the report beside me) in Mayo, Sligo, and Roscommon, four Missionaries, eight Scripture-readers, nineteen schools, educational and industrial, with about 1,700 scholars. There are now in the same region nine Missionaries, six Scripture-readers, thirty-four schools, and 2,000 scholars, despite the adverse influences of two years of famine, which have sent so many children to the poor-house, to America, and to the grave.

2. As to the *progress of the scholars.*—Two years ago, the following samples of the ignorance of that region were reported by your Missionaries. Numbers of the children, on being asked who Jesus Christ was, answered—“I don’t know, Sir.” Several, in reply to the question, “Who made you?” said, “It was my mother, Sir.” One, on being asked who made the world, gave this extraordinary reply—“I don’t know, Sir; but I am told that it was the Virgin and St. Patrick betwixt them.” And the only Protestant girl I found in one of our schools, and the *oldest* girl in the school, I had some trouble in convincing that it was *not* her duty to pray to the Virgin Mary. During my late visit, I found all those children who had been attending from the beginning, thoroughly acquainted with the outline history of the Scriptures, and the doctrines of the Gospel, and able to quote Scripture proofs for the latter. In many cases they not only told me “who made the world,” and what was the work of each of the six days of its creation, but gave me its outline geography, with its magnitude and motions. In some cases the boys were learning algebra and geometry; in one school, I was surprised to find the girls reading in Galatians, and able to answer most correctly on the drift and meaning of the Apostle.

3. As to their *general improvement.*—No one who has not visited Connaught can form a correct idea of the condition of the peasantry, both physical and moral—the wretched appearance of their persons, the dirt of their cabins, their general habits of sloth and slovenliness, or their practices of lying, dissembling, stealing, &c., &c. Nor can any one who has not made the trial know the difficulty of breaking up these habits and practices, and introducing instead those of cleanliness, order, truth, honesty, &c., &c. Many have been the efforts it has cost the teachers even to induce their children to bring clean hands and faces to school, and far more to train them in some measure to tell the truth, &c., &c. At present, any stranger visiting this region would generally recognise one of our children from the rest in the district

by the ragged slovenliness of one and the *ragged neatness* of the other. Our teachers testify to their gradual improvement in moral habits. I observed, myself, a degree of seriousness and attention, when engaged in religious exercises, which I did not perceive on my former visit; and, best of all, our Missionaries speak of some few in whom they have discovered some small evidence at least of concern for their salvation.

4. As to our Mission's *apparent effect in the neighbourhood generally*.—The efforts of the priests to put it down, some time ago, must be fresh in the memory of all. It will be recollected how they appealed fully to the people's bodily fears—entering the very schools and horsewhipping the children, as well as cudgelling, knocking down, and kicking adults; and how they appealed so freely to their superstitious terrors, threatening not only to put *horns* on Mr. Brannegan's head, but to transform the one-half of themselves into *hares*, and the other half into *hounds*, to hunt them to death, as also to prevent their potatoes from growing, and the fish from approaching their coast. I rejoice to say that, finding all their efforts vain, they now seem to have given up the case in despair. One or two of the most violent, chagrined at finding their once absolute authority so completely set at naught by their people, have at their own request been removed by their bishop to other parishes. Our Missionaries are now, by the majority of the people, more respected than the priests. The *hooting*, &c., with which they were wont to be greeted, sometimes, has altogether ceased; while one priest, who has recently turned informer on his brethren, provoked, it is believed, by some "private griefs," has been haranguing the people freely in the various towns around on the wickedness of the entire order, and has been every where followed and listened to by crowds—so completely does the spell of Rome, once so dreadful, seem to be broken in that quarter.

I shall, in conclusion, give you one case, which will serve to confirm and illustrate the previous statements of this letter. Exactly two years ago, on the last day of this month, your Missionaries made their first entrance into Priest Timlin's parish, to preach their Master's blessed Gospel. He had been previously heard to say, that he was determined to resist every encroachment they might venture to make, and to intimate that he would not be very scrupulous as to the means he would employ. Whatever threats he held out were, on the occasion in question, I believe most faithfully executed. But the result was not such as he expected. During my recent visit, I had the pleasure of examining two of our best schools, in the very heart of his parish. One of them he some time ago visited himself, and, in the civilest manner, took up our Shorter Catechism, and asked the children a few questions out of it. The other is taught by one who had been, I was told, a Ribbon chief; and when I entered unexpectedly his school, he was busy teaching the Scripture lesson of the day, and the *drum*, which had belonged ostensibly to a temperance band, but which, according to some, had been designed for other purposes, I saw suspended, mute, from the *rafters* above his head.

To the foregoing facts I shall add nothing. To those who are capable of appreciating them, it is unnecessary to say a word; and if there be any who are *not*, no efforts of mine could avail to impress them. Who will any longer doubt that this whole movement is the "finger of God?" Who would incur the dread curse of Meroz by

holding back their aid from it from any doubts of its genuineness, or indifference to its success? Who that "knows the grace of the Lord Jesus Christ" would not hasten with the glad tidings to these thousands, now at length made willing, and that by means so marvellous, to receive them? Or who, that feels the throb of true Christian patriotism, would not joyfully hail the first bright ray of hope that has shone for ages on our hapless land, and whose heavenly light seems all the brighter, from the growing blackness of the clouds which surround us on every hand?—I am, yours truly,

EDWARD M. DILL.

REV. GEO. BELLIS.

STATISTICS OF THE PRESBYTERIAN CHURCH.

In our last we made an exhibit of the judicatories and membership of the Presbyterian Church—Old and New School. We propose in this, to show the extent of the ministry and their relations to the church. There are in the Old School 1860 ministers, and 252 licentiates. In the New School 1453 ministers, and 130 licentiates.

In the Old School, there are just four hundred more churches than ministers and licentiates; and in the New School twenty-eight less churches than ministers and licentiates. Of these ministers and licentiates, there are in the Old School 822 pastors, 410 stated supply, and 295 without charge. In the New School 380 pastors, 483 stated supply, and 261 without charge. There are in the Old School 454 ministers and licentiates, in regard to whom nothing is said in the minutes respecting their labours; and 164 in the New School.

The proportion of ordained ministers who are settled pastors in the Old School is considerably less than half; and in the New School, a little more than one-fourth! The proportion of pastors to stated supplies, is twice as many in the Old School, while the number of pastors in the New School is less than the stated supplies. The number without charge, is a little over one-sixth in the Old School; and a little over one-fifth in the New School.

While there are 556 ordained ministers, and more than 300 licentiates without charge, there are 556 churches in the Old School, and 314 in the New School vacant, having neither pastors nor stated supply, the proportion being greater in the Old School than in the New School. The number of churches having settled pastors is greater than the number of pastors, as the same minister is frequently settled over two churches. Hence we find there are in the Old School 943 churches with pastors; and in the New School 468—nearly 100 in each, where two churches have the same minister settled over them in the pastoral office.

In the Synod of northern Indiana, (Old School,) there are 63 churches with but two pastors. Twenty-seven of these churches, nearly one-half, are vacant!

In the Synods of Mississippi, West Tennessee, and Kentucky, (New School,) there are 84 churches, and but one pastor, in the three Synods! There are in the New School, 175 ministers engaged in the various departments of education and benevolence, such as editors, professors, agents, and missionaries; and in the Old School, 225; a much smaller number, probably, than is generally supposed.

It is proper to remark, that in respect to the New School, some of the ministers embraced in the number of pastors, are connected with Congregational churches; and also, that in the Old School, there is included in the stated supplies, a number of licentiates, which is not the case in the minutes of the other General Assembly.

The thought which impresses on our own mind most deeply, in view of

these facts is, that the settled pastoral office is so much neglected. If, as a denomination, we expect to make a deep and permanent impression upon the public mind, and to secure for ourselves and future generations the great conservative influences of the gospel ministry, our churches must have a settled ministry, and the ministers must have a higher regard for the pastoral office.—*Pres. Herald.*

Domestic Missions.

REV. MR. NEVIN'S REPORT.

Philadelphia, 6th Jan., 1850.

To the Executive Committee of the Board of Missions of the Reformed Presbyterian Church.

GENTLEMEN,—In accordance with your request, I make a brief statement of my labours in your service. You are already aware that I spent the three months assigned me to the Northern Presbytery in Williamsburgh, namely, from the second Sabbath of July to the second Sabbath of October; during which time you have received several communications concerning that station.

I attended a meeting of the Northern Presbytery early in October. It was a most interesting meeting. The principal subject of inquiry and discussion was, What could be done to advance the cause of Christ in the hands of the brethren? An extensive field for home missionary labour appeared to be presented within the bounds of the Presbytery. A thousand dollars would be required to carry out the objects contemplated for the following year. Among several resolutions passed, which have appeared in the Banner of last month, was *one* to raise this sum by some systematic plan which would interest all the congregations, and especially enlist the services of the youth; and another, that a deputation from Presbytery visit the congregations, to aid in the organization of missionary associations in connexion with each. I was appointed to this mission, and prevailed on to accept of the appointment, and also of another to continue in the station at Williamsburgh for some time longer. My compliance with this arrangement led me to transgress the limit of the period of service appointed by the Board's Executive Committee. The earnest wishes and unanimous opinion of the brethren that it would be for the good of the church, led to my compliance; and believing the object of the Board and the Presbytery to be the same, I had no doubt of your acquiescence in the arrangement.

At Duanesburgh, Presbytery had a sweet communion season with one another, and with the Rev. A. G. Wylie's congregation, of whom there are about one hundred and fifty communicants. I believe it was felt to be a time of refreshing from the presence of the Lord by most who were present at the sacrament. On the following week I proceeded to Redfield, in the execution of my Presbyterial commission. Mr. H. Gordon followed me. Here we met Mr. Lamb on his return from the West. On the second Sabbath of my visit the Lord's Supper was dispensed. Five persons were added to the list of communicants. One adult and one infant were baptized.

The population of Redfield itself is small; but there are at least two other stations where there is a favourable opening for the gospel, namely, Florence and Orwell. In the former of these places I preached on a week evening, in a Baptist church, now very little occupied, and which I believe would be available for the most part for the use of the people inclined to worship with us. With this station and Orwell, united to

Redfield, and supplied with constant preaching, the cause of our church would soon be self-sustaining in this region, though the number of members at present is only about twenty. Several persons in the neighbourhood manifest considerable interest in our success. One gentleman has offered one hundred dollars for the building of a church; and Mr. Abbot, an active elder at Redfield, has been recently in New York, and I understand he has received very encouraging expressions of the wonted liberality of the brethren in that city towards the same object.

On Tuesday morning, Mr. Gordon and myself proceeded on our way to visit Mr. M^oAleese. Next day we crossed Lake Ontario from Sackett's Harbour to Kingston—reached Bath that evening—found Mr. M^oAleese at home, stopped that night in his house, and remained with him part of next day. We found his labours to be assiduous and abundant; for, besides teaching all the week, he preaches three times every Sabbath. He has four or five preaching stations, the principal of which is in the island of Amherst, where a frame house of worship is in progress of erection. The other stations are on the main land. After preaching in the morning and afternoon in two different places, he preaches every Sabbath evening in Bath, where he resides. We were much pleased with our interview with Mr. M^oAleese; and parted, regretting that neither of us could remain to take part with him in the services of the following Sabbath.

We pursued our journey by steamboat to Kingston, and thence down the St. Lawrence, through the Thousand Islands, to Ogdensburgh, where Mr. Wm. Craig met us next morning, and conveyed us to his house at Flackville, in Lisbon, about seven miles distant. Here I preached on the following Sabbath, to an audience of about eighty people. Mr. Gordon preached in the same place in the afternoon. I preached again in the evening, in a Congregationalist church, in the village of Euvilleton. The attendance was good, the number present being about three hundred.

The history of the church in Lisbon contains some painful reminiscences. The house of worship the people once occupied, and for which there were some earnest contendings by the *pro re nata* brethren, has been burned by an incendiary. Our people have now only the accommodation of a school-room. They have resolved to build a church. They have the offer of a good site, free of expense, and also of some pecuniary assistance from the owner of the land, as well as from others; and they have three hundred and fifty dollars of cash, the amount insured upon the house which was burned, available for the undertaking. The building will likely be commenced early in spring.

At Euvilleton the Congregationalist church has been offered for their use. Many in that village are anxious to have gospel ordinances from our church. A Congregationalist deacon has offered liberal help to obtain this object. The impression is here the same as I found prevalent in every place I visited, even among those not in our communion, that it is only necessary to secure the labours of a minister of the Reformed Presbyterian Church, to enjoy the advantages of a superior order of preaching. Not being present at a communion with the brethren in this region, I cannot state precisely the number of communicants; but I presume it would not be found, at present, to exceed that at Redfield.

On Monday a Congregational Missionary Society was organized. Mr. Gordon remained in Lisbon, according to Presbyterial appointment; and, I trust, his labours will be blessed for the conversion of sin-

ners, the increase of brotherly affection, and the edifying of the body of Christ in that interesting sphere of labour.

On leaving Flackville, I preached in Prescott, on the Canada side of the St. Lawrence, opposite to Ogdensburgh,—remained all night with Mr. Chambers, a Covenanter from Belfast congregation, from whose interesting family I parted next day. On my way to Ryegate, I sailed down the St. Lawrence to Montreal, and proceeded thence by La Prairie, St. John's, Lake Champlain, Burlington, Montpelier, through Vermont, and reached the Rev. Robert Hill's residence late on Saturday night. Preached for him next day at Ryegate Corners, to an audience of about three hundred; and in the evening, at another preaching station, to upwards of a hundred people,—a large number of whom gave in their names as members of a Bible class. I was much gratified to find that in organizing and conducting such classes, Mr. Hill has the efficient co-operation of some very intelligent elders.

The congregation met on Monday, and passed several resolutions expressive of their determination to co-operate with their brethren in other congregations in the Home Missionary work. Next evening, and the following, Mr. Hill, Mr. Pearson, and myself, addressed interesting meetings on Missions and Temperance, at West Barnet. Here, also, a goodly number were found ready to organize a missionary association. This place, and Passumpsic, another interesting station, present a promising field for missionary labour, which Mr. Pearson had been occupying for some months with acceptance and success. To Mr. Hill's missionary zeal, these and other stations in the region around Ryegate are much indebted for the supply of the gospel ordinances in connexion with the Reformed Presbyterian Church. He has appropriated for the support of an additional labourer one hundred dollars, which his congregation had raised for himself above what he had expected from them. The people themselves have contributed liberally; and I have no doubt that with a constant supply of ordinances, the cause in the region of West Barnet would soon be self-sustaining.

The erection of a handsome place of worship by Mr. Hill's congregation, the increase of hearers and communicants, the deep interest taken by the youth in Bible classes, are evidences that the Lord has greatly blessed his labours about Ryegate. I will just state the method adopted for the building of the church, as it may serve as an example to other congregations. A plan of the house was drawn, with an estimate of the expense, amounting to fifteen hundred dollars. The pews were numbered, valued, and sold at such a price as to cover nearly the whole of the expense before the foundation stone was laid. The purchasers, of whom a large number were not members of the church, paid down a certain per centage of the purchase-money,—the building was immediately begun,—and on my visit to Ryegate, I found it nearly finished. It was to be opened for public worship in about three weeks after I left. If a congregation, with only about seventy communicants, can accomplish an undertaking like this so easily, what could not be done by congregations consisting of several hundreds of members?

After spending a few happy days with Mr. Hill among his people, I returned through New Hampshire, Massachusetts, Connecticut, and Long Island Sound, to New York, after an absence of nearly six weeks,—having travelled, altogether, about fourteen hundred miles.

The banks of the Hudson—the valley of the Mohawk—the multitudinous islands of the St. Lawrence—the shores of Lakes Ontario and

Champlain—the hills and dales of Vermont—the deep forests which the traveller has to penetrate—and the numerous villages and cities, with their neat, white frame buildings, and their tall church spires, visible from the track of the railroads intersecting New England—present, every where, scenes of striking and picturesque beauty—impress the ideas of grandeur and vastness upon the mind, and form abundant *material* for the pencil of the artist to sketch, or the pen of the poet to describe. I dwell not, however, on the physical features of the country, the properties of the soil, or the progress of agriculture. I was pleased to witness the comfortable circumstances in which the people, for the most part, live. I learned that at and near Redfield the land is good for grazing. Farmers can live comfortably by keeping dairies. The wooded land is cheap, and there has been recently more demand for it by settlers who prefer an eastern to a western location. Intelligence, religion, morality, and refinement of manners, characterize the people with whom I had intercourse, both in Canada and the States. I am under obligations for acts of kindness and hospitality to friends too numerous to name. The openings for the ministrations of our church are favourable. Pecuniary assistance in the support of a minister would be needed for a time at most of the stations; but the labours of a faithful missionary would be very soon sustained without much help from the church's treasury, and in a few years with advantage to it. I have no doubt much good will result from the efficient proceedings of the Northern Presbytery's financial committee, in reviving languishing stations and in strengthening weak congregations. May the great Head of the church smile upon their labours, and render them abundantly successful.

There is a great necessity for preachers. Congregations which would be otherwise flourishing, must languish and die if this urgent demand for missionary labourers is not met. Rather than permit this disastrous result to occur, would not the church be justified in making some arrangement to employ her students and other young men of intelligence and piety in the capacity of Catechists and Scripture Readers? Such an arrangement would accord with the example of the Church of Scotland, meet a most necessitous emergency, benefit the church, spread her principles, and prepare students for the ministry for being more efficient and successful pastors of the charges afterwards committed to them.

Since I came to this city I have had the pleasure of happy intercourse with the teachers and pupils of the Seminary. I was much pleased with the manner and matter of the instructions. I experienced particular gratification in listening to the specimens of popular discourses delivered by the students in my hearing—specimens which indicated considerable talent, attention, and progress, on the part of the young men, and give promise of future usefulness in the service for which they are preparing themselves; and, at the same time, are clear indications of the efficient mode in which the business of the Seminary is conducted by the liberal-minded and venerable senior Professor and his assistant.

On my return from the country I had the pleasure of assisting at the dispensation of the Lord's Supper in New York and Brooklyn, and was happy to find both of these congregations in a very flourishing condition. It was then my intention to have remained in Williamsburgh, but various urgent reasons have determined me to comply with your earnest recommendation to go to Pittsburgh.

I remain, gentlemen, yours respectfully,

JOHN NEVIN.

Foreign Missions.

(For the Banner of the Covenant.)

JOURNAL OF A VOYAGE UP THE GANGES.

Saharanpur, June 23d, 1849.

REV. AND DEAR SIR,—I promised in my last letter, written below Cawnpore, on the Ganges, to write you more at large in reference to our river journey, beginning at Calcutta and leading you up to Saharanpur. This is the object of the present letter. But before I commence I must premise that the sketch I intend to give will be necessarily very meagre, as a detailed account would be too tedious.

On Wednesday morning, 20th December, an hour before day, we were awaked by the bustle of preparation among the boatmen for departure. As soon as it was sufficiently clear to enable the men to steer through the *shipping*, our boat “dropped” out upon the tide. We rowed through a long line of vessels till we came alongside of the “Dolphin,” when we bid a final farewell to those brave fellows who had so skilfully brought *our ship* from Boston to her present anchorage. I felt truly sorry at the last interview with men to whom I had become familiarized by nearly four months’ daily intercourse, and as they waved their parting signals and cheered us on our “voyage,” I could not restrain a transitory feeling of melancholy, to witness the generous flow of their warm hearts in behalf of our personal welfare, while I knew they little appreciated the object we had in view. May not the time yet come when American seamen will not only be the means of carrying out other missionaries to the heathen, but when every one of them shall himself be such virtually, as we are professedly. In getting under weigh, we got the start of Mr. Campbell’s boat, as his boatmen were unable to detach their anchor, and thereby lost part of the tide. We did not again come together till Saturday morning. Upon this tide we reached Serampore, a distance of twelve miles. This, you are aware, is a famous place in the Missionary annals of India. It is the place where Carey and Thomas established the first Christian mission in India, and to them all their successors owe much. I do not know what missionary labour is carried on here at present. I believe it is comparatively deserted. It is here the “Friend of India,” the most influential newspaper in India, is published. It is conducted by John Marshman, son to the famous missionary of that name. A very literary man, and one who stands high in the estimation of the English here; but, I may add, a decided enemy of every thing American. He detests republicanism. He looks upon it as a *terrible monster*, “fit only to be taken and destroyed.” Hence you never see any thing in his paper about America, but some garbled extract from some English paper of the *veritable Dickens stamp*. Several of the brethren here have written to him different times about his misrepresentations of their countrymen, but with no effect. Mr. Campbell called upon him as he passed, and in a conversation which ensued, begged of him to publish nothing at all about America, if he would publish *nothing good*. He declared that such was his aversion to *republicanism*, “that if England should become a republic, he would never set a foot on her soil.” So much for the man who stands at the head of the Indian press. Yet such are the prejudices of education in the mind of a truly great man!

I believe there is a college commenced here in connexion with the Baptist Church, for the education of young men born in the country, for the office of the ministry. The scenery from Calcutta to this place, is beautiful. I speak of that of the river. The banks are high, and in most places covered with trees, and remarkable for the number of Hindoo temples and Mohammedan mosques. I believe Mr. C. once sent you an account of these. Some of them are in good condition, but a great many going to ruin. Serampore is to Calcutta something like Burlington or Bristol to Philadelphia. A convenient distance for an afternoon excursion, and already used as such, but unfortunately they have not the same quick and pleasant means of locomotion as you are favoured with. During the night, our men, taking advantage of the tide, carried us past the towns of Pultab and Candernagore. The latter is a French settlement, and famous on account of its connexion with the wars between the French and English, when the former were expelled by the latter from the country, about the middle of the last century. The capture of this place was one of the first acts of the company, about the time they gained a footing in Bengal, in 1757. The morning of the 21st found us opposite the towns of Chinsurah and Hoogley. these are about three miles distant, but seem from the river as almost one town. The former has a large Government college for natives, and the latter contains a very large Moslem place of worship, called by the English Emaunsbary, literally Emau Bari, (Arabic,) meaning "the Faith of the Great God." During this day I had an opportunity of going ashore and examining several things which to me were curious, among which was the native plough. This is quite original; a single handle connected to, or rather of a piece with, the beam, two upright sticks connecting the beam with a horizontal stick shod with iron and intended to be sharp towards the point; this is the whole machine. The horizontal part which slides along the ground is sometimes insinuated into the soil about two or three inches; but the ploughman is not very particular whether he disturbs the soil or not, hence he often goes a considerable space without wearying his oxen with any furrow. A number of these ploughs, each drawn by two oxen, generally buffaloes, follow in succession, and thus scratch the surface of the soil to prepare for the seed. Here is also a fine field for the study of Osteology, as there are hundreds of bones, both of men and beasts, whitening the fields on the banks of the river. I might have mentioned that above Hoogley and near to it, is a small town called Bandel, where there is a Portuguese church, with guns mounted. "This is the first church built in India," and is a pretty good memorial of the commission given to the first Portuguese explorers, viz., "To carry fire and sword into every country which should refuse to listen to the preaching" of the Friars by whom they were accompanied. This is about thirty miles from Calcutta by the Bhagruttie river, that part of the Ganges which runs past Calcutta.

On Friday we passed the village of "Chagdah," built at the confluence of a small river named Matabaugah. The inhabitants of this village are all *dead*. Do not be astonished at this assertion, for it is a fact. In the eye of the Hindoo law they are *dead*. They have been carried to the Ganges, and there exposed *to die*; but somehow from a peculiar tenacity of life they baffle the "king of terrors," and those who would willingly lend a hand to assist him. But, poor unfortunates,

they are never allowed to see their homes or kindred afterwards. They must turn aside, like the leper, to the unclean village, and not dare to pollute by their ghostly presence the homes they may have loved, or the friends with whom they would gladly associate.

What a picture have we here of human nature! Does it not display the natural character in a most horrible aspect; a desire to get quit of the aged, infirm or afflicted, and to banish the nearest relatives to eternal oblivion even while alive? Think of the difficulty of reaching the hearts of a people who regard this most just and righteous. One would suppose that, upon a representation of the enormity of such a practice, it would be discontinued; but no, it is sanctioned by their most holy oracles, and, like every thing else of their pious rites, interwoven into their moral and political constitution. While here, I may just remark once for all, that this abominable custom of exposing the sick to die on the river's bank, or actually hastening their death by pouring water down their throats and stuffing their mouths full of mud, is awfully prevalent; and it is doubtful whether there are not more *murders* committed by this means, than were formerly by the "suttee." Many cases came under my own observation, during our river journey. What a position in which to be placed! To see murder perpetrated in open day, before your own eyes, and yet you can do nothing by way of interference. I shudder at the thought. I trust there will soon be a law to prevent this shocking outrage upon humanity. But mere human laws, although they may ameliorate the condition of society, require the fundamental reforms taught in the gospel, to render them effectual.

At nine o'clock on Saturday morning, we came to a halt, just below a native town, to await the arrival of Mr. Campbell's boat. In the mean time I went ashore, and learning that there was a missionary residing there, I went to his house, and, upon introducing myself, was agreeably surprised to find a gentleman and lady from the land of the Covenanters, and holding their principles. If I mistake not, Mrs. Fife (for that is the name,) was a member of Mr. Gould's church in Edinburgh. They are Free Church missionaries, and have here an interesting field of labour. They received me very kindly. I had just accepted an invitation from them to spend the day, and had gone to the boat to apprise Mrs. W. of the expected pleasure, when Mr. Campbell's boat arrived. Our appointment was obliged to yield to the necessity of proceeding, although we should gladly have spent the Sabbath with this brother; but we could not afford to lose *even half a day*. So we made a hasty visit to his school, and proceeded on our way. Here is also a large temple, "to which are attached one thousand priests, supported by the Rajah of Burdwan." The name of the town is Culna, in the district of Burdwan, sixty-six miles from Calcutta. The next day, Sabbath, we spent quietly lying at the bank, near a small village. Paid a visit to the people in company with Mr. Campbell, who tried to interest them in the story of redeeming love; but these villagers are so very ignorant that it is hard to make them understand any thing. I may here mention that this was our custom during the whole journey, and always when occasion presented, Mr. C. endeavoured to preach the gospel to the people. The forenoon of the Sabbath we always spent together in reading the Scriptures and prayer. The monthly concert was not forgotten by us, when the occasion arrived.

How sweet for us to think, at so great a distance, that so many pious hearts are at that time fervently engaged in supplicating a throne of grace on our behalf.

Monday morning I went ashore, before eight o'clock, with the view of purchasing some wood and provisions, and being informed that the river here takes a bend, and comes again within a short distance of the same place, I determined to walk across the neck. The path lay through a scattered village, and in places a thiek jungle, with some very handsome groves. The novelty of a European going on foot here, soon attracts a crowd. Accordingly, my train soon became very numerous and picturesque, and not the least amusing feature in the whole was the immense number of large monkeys which tenant these groves, but which, on the present occasion, mixed with the crowd and performed a variety of antic tricks, which were not a little stimulated by the boys in order that the *stranger* might be amused. After a walk of about two miles I reached the bank of the river, but no boats were to be seen, and I was obliged to wait till late in the evening ere they reached me. The bend of the river was several miles in extent, and yet at the neck not much over one. So that a whole day's sailing is thus lost. It is thus in many parts of the river, and hence the tediousness of the journey.

(To be continued.)

THE AMERICAN MISSIONARY ASSOCIATION.

The last annual meeting of this Association, was held at Boston, Sep. 25th, 1849. In "the American Missionary," the periodical published under its direction, we find the Annual Report, from which we extract the following particulars. This society, as our readers may be aware, is formed on the principle of entire separation from any connexion with slavery, either at home or abroad. We are pleased to observe its prosperity, and heartily wish it success.

"Three years ago this month, "a Convention of the friends of Bible Missions" assembled at Albany in the State of New-York, and after mature deliberation and much prayer, formed the American Missionary Association. Through Divine goodness the Executive Committee are permitted now to meet the members and friends of the Society, and present to them the Third Annual Report of its operations and the present condition of its Missions. As in the two preceeding years, this statement must contain that which is depressing as well as that which is cheering. Since the date of our last Report, we have heard of the death of two of our missionaries in foreign lands, both of whom had deceased before our last Annual Meeting. Mr. Carter died at the Mission-house, Kaw-Mendi, West Africa, July 25th, 1848, just eight days after his arrival there, and Mr. Caswell died at Bangkok, Siam, September 25th, the day before our last meeting at Hartford.

The blessing of God has been given to the labours of our missionaries both at home and in the foreign field; the number of contributors to our funds has been enlarged; the Annual Receipts have grown from \$17,095 74 to \$21,982 96, showing an increase of 28 per cent. and 76 life members have been added to the Society by the payment of \$30 each, either by themselves or their friends. The following summary presents a view of our present condition and the results of the last year's labours:

Whole number of missions connected with the Association, 5; of

Stations, 10; of ordained missionaries already in the foreign field or under appointment, and expected to sail during the month of October, of whom two are physicians, 11; physicians not ordained, 2; other male assistants, 8; whole number of female assistants, 22; of labourers sent out from this country, 43; appointed this year, 9; of native male assistants whose whole time is employed in the service of the Society, 3; native female assistant (teacher,) 1; whole number employed in the foreign field, 47. In this summary the name of Mr. Rice of the Canada Mission is omitted.

Churches.—Whole number of Churches, 9; of communicants added during the last year to the six churches reported, 83.

Home Missions.—In this department of the labours of the Society, the whole number of missionaries aided during the whole or a part of the last year is, 17. Of these only eleven have reported the present condition of their churches. Whole number received into these 11 churches by letter, 73; on profession, 71.

To this list of missionaries must be added the names of Rev. C. B. Ray, labouring as city missionary among the coloured population of the city of New York; Rev. I. J. Rice, who is labouring among the fugitives from oppression in Canada; and Mr. J. W. Gillespie, who is acting as Colporteur in Kentucky.

The whole number of persons who are labouring in all departments of the Society's Missions, 67.

Editorial.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

This is the title of a new publication of 16 pages, small quarto form, issued monthly, and designed to be the organ of the Boards of Foreign and Domestic Missions, Education, and Publication, established by the General Assembly. While we remember with great pleasure the Presbyterian Treasury and the Missionary Chronicle, which are now merged in this new periodical, we may expect that the "Record" will prove still more interesting and valuable, as combining information in regard to all the Boards. The price of the work is only fifty cents, yearly. The publication office is No. 265 Chestnut street, Philadelphia. Although particularly suitable for those who are in connexion with the General Assembly, it will be found useful to all who desire to keep themselves informed of the progress which is made in the benevolent operations of the Christian church, in which our Presbyterian brethren take so active and important a part.

FUNERALS ON THE SABBATH.

It would appear from notices in the newspapers, as well as from the numerous funeral processions which are met with on the Sabbath, that the Lord's day seems especially selected for funerals. Great numbers of persons are in consequence employed in such work as is not suitable for the Sabbath, and many more are drawn away from the ordinances of the house of God. Undertakers, and others who have special charge of interments, complain that they can get no Sabbath. Is it right for professing Christians to countenance such violations of the fourth commandment? When our Saviour

was laid in the tomb, we are informed that the faithful women who followed him to the sepulchre would not perform the usual funeral rites, even for their beloved LORD, upon the Sabbath, but "rested, according to the commandment." Should Christians now-a-days do, even for their dearest friends, what, with divine approbation, was not done even for the LORD JESUS CHRIST himself? We have been informed by one who possessed much knowledge on the subject, that burials on the Sabbath might always be avoided by a very small additional expense, and in nearly every case without any increased expense. Certainly, then, it is strange that those who desire to "keep holy the Sabbath day" should make choice of it for interments over which they have some control, or should, by their attendance, give them their countenance, and especially when, as is not unfrequently the case, the hours of public worship are selected as the time for burial. Ministers, professing Christians, all who reverence the Sabbath, should discourage such violations of the LORD's day.

THE ODD FELLOWS.

We noticed, some time since, a summary of the financial reports of the Odd Fellows' Societies in the United States. By this it appears that the amount received from 138,401 contributing members was \$880,389 32, of which there was expended for the relief of the sick, burials, education of orphans, &c., \$363,943 95. This sum leaves a remainder of \$516,445 37, considerably more than one-half. What is done with all this, we are not informed; but it is evident it is not appropriated for charitable purposes. From this statement we would not be inclined to judge very favourably of the claims of this association to the character of a charitable or benevolent institution, on which it demands the favour of the community. It might, we think, naturally occur to any reflecting person, that if the persons who contributed so large an amount of money had exercised their benevolence without taking the medium of this Society, more than twice as much would have reached the persons for whom it is ostensibly designed,—more than twice as much distress might have been relieved. We do not doubt that many upright and benevolent men are connected with this order, but we think they take a very injudicious way of disposing of their benevolent contributions.

TESTIMONIAL FOR DR. DICK.

We presume there are few of our readers who have not read with interest and profit some of the works of the learned and evangelical Dr. Thomas Dick, of Scotland. His "Christian Philosopher," his "Philosophy of a Future State," his "Improvement of Society," with several other valuable writings, have done much to instruct and benefit the Christian world, while they have obtained for himself a high place in the list of the pious learned. But we regret to say, Dr. Dick might use the language of the inscription attached to the old emblem of a burning candle, "In serving others I am consumed myself." His various publications have enriched the booksellers, but they have been very little gain to him. In his old age (he is now over seventy-two years) he is in a state little removed from absolute destitution. An appeal has been made on his behalf by Mr. Elihu Burritt, the Editor of the American Citizen, of Worcester, Mass., who has offered to forward to Dr.

D. any contributions which may be intrusted to him for that purpose. If, as we hope will be the case, the readers of the Banner wish to express in this way their gratitude to Dr. Dick for his valuable writings, they may direct their donations to Mr. G. H. Stuart, the Treasurer of our Board, by whom they will be duly transmitted.

In addition to the above, we publish the following paragraph from a daily newspaper of this city, and state in connexion, that any orders for Messrs. Biddle, which may be sent to us, will be duly forwarded.

*“The Works of Dr. Dick.—An Excellent Mode of Relief.—*We learn with pleasure that Messrs. E. C. & J. Biddle, at the corner of Fifth and Minor streets, have determined upon a mode of affording assistance to the venerable Dr. Dick, that cannot fail to prove serviceable. They are the publishers of the only complete edition of his works in this country. This edition—ten volumes in five—handsomely printed and substantially bound, comprises all the leading productions of this celebrated writer, and will be furnished at the low price of \$4 50 per set, and for every copy thus paid for to the Messrs. Biddle, they pledge themselves to remit \$2 to Dr. Dick. One gentleman of this city has already undertaken to obtain one hundred subscribers; and the Messrs. B. have received an order from Elihu Burritt to send forty copies to him. All who are not yet in the possession of the writings of Dick, should embrace this opportunity to obtain them. They will thus not only obtain a valuable work at a small price, but they will contribute in a substantial manner to the relief of a gifted author. The Messrs. Biddle have also consented to receive and forward any money that may be subscribed in this city for the relief of Dr. Dick. The ball is thus fully in motion.”

REFORMED PRESBYTERIAN CHURCH IN CHICAGO.

We are very much gratified in being able to announce the completion of a church edifice in Chicago, for the use of the Reformed Presbyterian Congregation in that important city. We understand, also, that the condition of the congregation under the care of Rev. A. M. Stewart, is very prosperous. A full account of the opening services has been received, but is deferred till our next number from want of room.

REFORMED PRESBYTERIAN CHURCH IN LONDON.

By a letter recently received from an esteemed ministerial brother in Scotland, we learn that a Reformed Presbyterian Church has been organized in London, the metropolis of the British empire, and indeed we might also say of the civilized Christian world. A number of persons have been collected together by Dr. Cunningham, the excellent Missionary to the Jews, who is sustained by our Scottish brethren. They meet in Burton Place; and although as yet but few in number, we trust they may soon become a great multitude. Historians tell us of the vast assemblies which attended upon the preaching of Henderson, and other distinguished ministers of the Covenanted Church, when they preached in London. May those who now announce the same truths, after the lapse of more than two hundred years, meet with similar acceptance! It is an interesting circumstance that Dr. Cunningham, while devoting his labours especially to the seed of Abraham, has been instrumental in establishing this church. It is another evidence, in addition to many which have been already given, that efforts made for the heathen or the Jews, will not weaken, but really strengthen and build up the church in Christian lands.

DIRECTORY FOR DOMESTIC MISSIONARIES.

We are glad to find that the suggestion made in one of our late numbers, of a Directory for Domestic Missionaries, has met with approbation. The following list is published as a commencement, and will serve as an illustration of the plan proposed. We hope that any of our ministers or licentiates who may be near the persons whose names are here recorded will call upon them, and we trust that all such persons will feel that they are still members of the church, watched over and cared for by her officers, bound by all her holy laws, and possessing her cheering promises. Will not other ministers add to this list; and will not any persons, who may be in destitute places, and have not been visited, send us their names and addresses?

RECORD OF REMOVALS.

The following persons have recently left Dr. M'Leod's Congregation, New York, to emigrate to the West, expressing their determination to adhere to the Reformed Presbyterian Church:

David M'Kee, Ruling Elder, present direction, Lake View P. O., Dogetown, Dane county, Wisconsin.

Mrs. M'Kee, do.

Robert M'Kee, do.

Ann Jane M'Kee, do.

Flora Smith M'Kee, do.

Isabella Stewart, Cincinnati, Ohio.

Grace Barlow, " "

Margaret Johnston, Perrysburgh, Wood county, Ohio.

Robert Cook, M. D, Detroit, Michigan.

Elizabeth Cook, " "

Mrs. (widow of John) Wilson, Oakland county, Michigan.

Charles M'Gill, Lisbon, Weakiskie county, Wisconsin.

CORRECTIONS.

In our last number, when mentioning the accessions to various Reformed Presbyterian Churches in this city at late communions, we omitted to record the number added to the Second Church, in regard to which we had not information in time. We have great pleasure in stating that *twenty-six* were received at the last communion; and that the church, under the efficient care of our excellent brother, is in a very prosperous condition.

By a misprint, the amount contributed, in Albany, for the Irish Mission, was published as being \$7,007 15, instead of \$1,007 15.

ORDINATION AND INSTALLATION OF MR. DAVID HERON.

We have much pleasure in announcing to our readers the formation of a pastoral relation between Mr. David Heron and the Congregation of Shenango, in the bounds of the Pittsburgh Reformed Presbytery. The interesting services of the occasion took place on October 31st of last year. We are glad to learn that the prospects of the Congregation are quite encouraging.

BURIALS IN CITIES.

We cut the following from a recent London paper. It refers to a subject which is beginning to command public attention every where. Burials in cities, and other crowded habitations of the living, are at best insecure, and generally prejudicial to public health. It would be well for those who are selecting a last resting place for themselves or their friends to go as far from the crowded town or city as possible. The plan suggested below is peculiar. The word "*extra-mural*" signifies without the walls—away from the city.

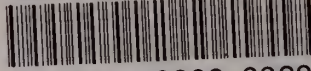
"*Society for the Abolition of Burials in Towns.*—On Wednesday a meeting of this Society was held at its rooms, Bridge street, Blackfriars. The Chairman presented a scheme for extra-mural burial, as regards the metropolis, which was read by the Secretary. The measures recommended in this document were as follows:—'That a general system of extramural sepulture shall be forthwith organized throughout Great Britain. That for London, common land in the neighbourhood of railways should be appropriated for general cemeterial purposes, branch lines conveying the funeral trains into the ground itself, as proposed by Mr. Walker to the Select Committee on Interment in Towns in 1842.' The report was unanimously adopted, and the meeting directed that it should be printed and circulated."

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